THE CHRISTIANITY OF THE PEOPLE Commonly Called QUAKERS, Vindicated from Antichriſtian Oppoſition.

I. In a ſerious Examination of Doctor Ford's *Preſervative againſt Quakeriſm*; in a large fallacious Scheme Tendered by *S. F.* D. D. as he ſtiles himſelf.

II. In a brief Anſwer to *Henry Oſland*'s Manuſcript againſt the ſaid People.

III. In a brief Conſideration of an Epiſtle directed to *Friends and Brethren at their next General Meeting in London.* ---- Signed *N. N.* but no Name to it.

Sincerely Tendered in behalf of the aforeſaid People and their Ancient Friends, by ſome of them.

Pſal. 35. 20. *They deviſe Deceitful Matters againſt them that are Quiet in the Land.*

LONDON, Printed for *Thomas Northcott*, in *George Yard*, in *Lombard ſtreet*, 1690.

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May 15, 1935

THE CHRISTIANITY OF THE PEOPLE Commonly called QUAKERS,

Vindicated from

Antichristian Opposition.

In a serious Examination of Doctor *Ford's* Preservative against Quakerism; in a large Fallacious Scheme.

THE Industrious (though fruitless) Attempts of this Profound Doctor (as he would be esteemed) to unchristian or rather Antichristian the People called Quakers, especially those of their ancient Friends, is in this wise Methodized; in three Columns on one large Sheet, small Print: The first contains a Recital of a Paper, Entituled, The Christianity of the People commonly called Quakers, asserted against the unjust charge of their being no Christians; writ by some of the said People, by which the said Doctor S. F. saith, *They seem to be of a New Edition compared with the Unchristianity, or rather Antichristianity of their ancient Friends*, as he unjustly charges them in his Title set over his

two other Columns, and yet in contradiction, falſly ſtiles our ſaid Paper, a Partial and Fallacious Scheme of their Doctrins. Thus his Deſign appears malicious and uncharitable to endeavour not only to unchriſtian, but to antichriſtianize an Innocent People that truly fear God, and to render them contradictory to their Chriſtianity, ſincerely aſſerted by them.

And, whereas contrary to the Title over his firſt Column, which is, *The Chriſtianity of the People called Quakers*; over his ſecond and third, he has put the Title of *the Unchriſtianity*, or rather *Antichriſtianity* of the Quakers ancient Friends.

Hereby its apparent, firſt, That all thoſe Doctrins are by him rendered *Unchriſtian* & *Antichriſtian*, which he has placed under the ſame Title, and charg'd the Quakers ancient Friends withal in his two laſt Columns. Secondly, we may therefore rationally take him as holding the contrary, and need give the leſs Remarks on the Particulars, where his Unchriſtian Doctrins and Errors appear moſt obvious. Thirdly, moſt part of his charges are but what ſome of our *old Adverſaries and Perſecutors* have enviouſly and blindly Objected, (which long ſince are anſwered, and the Truth fully clear'd in our Friends Books) whereby he ſeems to have been one of them, and ſince turn'd about from his Presbytery to the now Church of England, for his own Intereſt; yet retains his old Enmity. And why is he now in's old Age ſo diſturbed and angry againſt the Quakers? What's the matter now? Is he afraid to loſe ſome of his Benefactors, (ſeeing he directs his Scheme *to thoſe of his own Neighbourhood, and all others who are newly made or endangered to be made Quakers?*) But he takes not the Courſe to oblige them that mean honeſtly by his abuſing an innocent People in Print. Fourthly, Many Things are very unfairly and partially Cited by him, leaving out the moſt material *which are* for Explanation of the Matters charged, which we do not find, but our Friends Books themſelves (which he quotes) ſufficiently and plentifully clear. Others he has taken upon Truſt againſt us out of our Adverſaries Books, without any impartial Enquiry what we could ſay for our ſelves, or repreſenting our Anſwers thereto. But ſelfiſh Temporizers are commonly the moſt envious, and apt to pervert Truth.

Now let's examine his ſevere charge of *Unchriſtianity* and *Antichriſtianity* againſt the Quakers ancient Friends, in the ſeveral Inſtances given by him the ſaid *S. F. D. D.* as he ſtiles himſelf,

himself, that we may see what contrary Divinity he is Doctor of.

Charge 1. Is against our deceased Friend *Ed. Burroughs*, viz. *That God is a Spirit, not distinct nor far from living Creatures; for in him they live, move, and have their Beings.*

Observation. The Doctor's deeming this Antichristian, is to tell us, he believes the contrary, i. e. *That God is not a Spirit, That he is far from living Creatures, Distinct* (or divided) *from them, &c.* This being in his first Charge, may be thought to be his Chief; but his Divinity herein is expressly contrary to the Doctrin of our Lord Jesus Christ, who Testified, that *God is a Spirit*, Joh. 4. 24. and please to take the words [not distinct] to intend not divided, or separate as *E. B.* intended, and has explain'd, That God is not far from his living Creatures; and we see no Reason to render this Doctrin of God's Omnipresence, either Antichristian or Unchristian, but him to be both, who so renders it: For, *doth not God fill Heaven and Earth with his Presence, and uphold all Things by the Word of his Power?* Jer. 23. 24. Heb. 1. 3. *In whose hand is the Soul of every living Thing, and Breath of all Mankind*, Job 12. 10. *And in him we live, move, and have our being*, Acts 17. 28. If this Doctor had either known God, or his Power and Omnipresence truly, or seriously consulted holy Scripture, he durst not have rendred such Doctrin either Antichristian or Unchristian.

Charge ibid. Against E. B. *That the nature and glory of the Elect differs not from the nature and glory of the Creator: The Elect are one with him, enjoying his glory*, &c.

Obs. These being also put under the Title *Unchristianity*, or rather Antichristianity, we may take this Doctor as holding the contrary, i. e. That the nature and glory of the Elect, differs from the nature and glory of the Creator; That the Elect are not one with him in his nature, that they enjoy not his Glory; contrary to Christ's own Testimony, *John* 17. 21, 22, 23. *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us*, &c. *And the Glory which thou gavest me, I have given them, that they may be one, as we are one; I in them, and thou in me, that they may be made perfect in one.* And see 2 *Pet.* 1. 4. *That by these you might be Partakers of the Divine Nature.* Tho' we be Creatures still, yet by the work of God's Grace, and making good to us his precious Promises, we are in some mea-

sure

sure Partakers of his Divine Nature, being Partakers of Christ, *Heb.* 3. 14. and so far united unto, and in Union with him, and is not this divine Nature, the nature of the Creator?

Charge 2. Against our ancient Friends, *G. F.* and *R. Hubberthorn. Of the Soul coming from God, and returning to God again, as of his Being*, &c. And *Ellis* saying (when dying) *Now my Soul and Spirit is Centered into its own being with God.*

Obs. Here the Doctor has unfairly quoted *G. F.* upon trust, leaving out what's most material, both Distinction and Explanation about the Soul or Spirit of man, both with Relation to its Creator, and to the Creature man; being spoken of in both respects by our Friends. 1. Where *G. F.* insists on the Words, *God breathed into Man the Breath of Life, and he became a living Soul.* It was to this Breath of Life, (as immediately coming from God) that our Friends Words related, as his Question plainly shews, *i. e.* Was not that of God, and of his Being, which came out from God? meaning that divine Breath, or *Spirit of Life*, by which Man became a *Living Soul*, and from whence came not only Man's natural Breath and Life, but also his spiritual; and this does distinguish between the divine Being, and the Creature Man, and not confound their Beings. And for the Soul or Spirit of sanctified Man to center with God, this is not to render it the Being of God, or God himself. We know none (professing the true God and Christ) so grossly absurd as to say, That *Man made himself*, or *was his own Maker, Saviour*, or *Redeemer*. 2. Our Friend speaks plainly in the same Book quoted against him; *Gr. Myst.* Fol. 90, 91, 100. That the *Soul* should be subject to the Power of God; that Christ is the Bishop of the Soul, who brings it up into God, the Soul being in Death, in Transgression, Man's Spirit not sanctified, &c. This could not intend the Being of God, for *that* never sinned, though there be something thereof in the Soul, even in that reasonable *Soul* or *Spirit* of Man, which God (by his divine Word, Breath, or Spirit) formed in Man, *Zech.* 12. 1. and so *made* Man a living Soul.

On *Jonathan Clapham's* Authority and Report, *R. Hubberthorn* is charg'd by this credulous Dr. That *he expresly said, The Soul was the Being of God.* Quoting *R. H.* his *Truth and Innocency*, and *Clapham's* Discovery Epist. to the Reader for proof. How envious and unjust is it thus to condemn Persons upon report of their

Enemies,

Enemies, who regard not Truth, but revenge and perverseness, as in this? We find not in all *R. H.* his Answer to *Clapham*, any such Expressions, as that *the Soul of Man were the Being of God*, but rather the contrary, yet that 'tis immortal. Thus the first Man *Adam* was made a Living Soul; that the immortal Life in the Soul came from the same Being, (and so says *Clapham*, that the Soul came indeed from God and is Immortal,) and that God breathed into Man the Breath of Life, and he became a Living Soul; that the Soul is to be watched over; that Peoples Souls are to be redeemed by the Blood of the Lamb, raised up by the Power of God, out of Death. *R. H.* his Collect. *p.* 30. 38. How can the Charge before stand with these Passages, *i. e.* That the Soul of Man should be the *Being of God*, and yet to be watched over by his Ministers; redeemed by *Christ*, and raised up by his Power? That divine Sense which he hath given us, would never admit us so to confound the *Being* of the Creature, with the *Being* of the Creator, as to render them both one and the same *Being*. For though the Soul of Man be a Spiritual *Being*, it is not God nor Christ, but is saved by him.

This Adversary by his Instance in his second Charge, which he takes upon Trust, from our old Adversary *Jonathan Clapham* his saying, that *R. H.* in his Book against *Sherlock*, p. 8. brings *Phil.* 2. 5, 6. *To justifie the Quakers Equality to God*;

We look upon this Charge to proceed from meer Malice, and as a foul Abuse of *R. H.* his words; for the same Mind that was in Christ, to be in us, *Phil.* 2. 5, 6. was in respect to his Humility and Obedience. There's no mention of the *Quaker's Equality to God* in *R. H.* his Answer: But of Christ being Equal with God, not *Phil.* 2. 5. See his Collect. *p.* 34.

Charge 3. Against *W. P.* and *R. H.* about the Term *Trinity*, That *God is the Holy One*, &c. *That few are so blind as either to affirm or believe that there are three Subsistences, and but one Divine Being*, &c.

Obs. Pray where is the Unchristianity, or Antichristianity here? If he believes the contrary, Viz. *That God is not the Holy One*, that there are three *Subsistences* (or Bottoms) in the one Divine Being. This appears not to us either consistent with the Holy Scriptures, or good Sense. See *Deut.* 6. 4. *Mark* 12. 29, 32. 1 *Joh.* 5. 7. *Joh.* 10. 30. Besides, he has dealt very unfairly in this Charge, taking no notice either of the Doctrin opposed by our Friends, which was that of *Three distinct and separate Persons in the God-head*, (which we do not find their own Articles of Religion will warrant,) nor yet of their

their Arguments to the contrary. See our Friend's Book, *Divinity of Christ*; yet the Dr. grants they, *i. e.* the Quakers, seem to own the *Thing*, but not the Term Trinity (he might have added) *of separate Persons* in the Deity, because the Father, Son, and Holy Ghost are One, and inseparable; and then his Sentence or Charge against us, is, because we are not satisfied with those unscriptural Terms of Trinity, of Three separate Persons or Subsistences in the Godhead, and reverently profess the Father, Son, and Holy Spirit in the words which the same Spirit hath taught us, in the Holy Scriptures. Thus uncharitable and envious some of the Priests have appealed against us to condemn us as no Christians, because we could not in point of our Christian Conscience, come under their imposing unscriptural Terms upon us, whilst they cannot deny, but grant that we own the Thing (or Doctrin) intended.

Charge 4, 5, 6, and 7. Against some of our Friends for manifesting their Dislike of the Terms, *Human Personal Christ*, and that he took to himself an *Human Soul*, and some Adversaries terming Christ himself an *Human Body*, and some Friends asserting *the Oneness of Christ's Body*, 1 Cor. 12. 20. and his *Heavenly manhood, and Christ is but one in all his Saints*.

Obs. Here again the Dr. has condemned our Friends as Unchristian about Unscriptural Words and Terms imposed upon us, whilst we deny not the *Thing* it self, namely, the real Manhood of Jesus Christ, as he is compleat Man, the Heavenly Man, yet his Soul Divine, and Body Heavenly, Spiritual and Glorious. And cannot the Dr. (with all his Learning) find out an Oneness between Christ in Heaven and his Members on Earth? and between his Members or Church on Earth, and his glorious Body in Heaven, so as to admit his Body in the fulness of it in Heaven and Earth to be but One? are not his Members in spiritual Union with him? 1 *Cor.* 12. 12. And why the Man should either Antichristian or Unchristian any of our Friends, because they think the Term Human too low to give to the Soul of the *Messiah*, whilst he cannot prove it so termed in Holy Scripture, we are yet to seek. He still imposes without Proof or Demonstration, as if his own bare *ipse dixit* must bear us all down. But note by the way, that our Friends questioning the Term *human*, as applied to Christ, or to the Soul of Christ, is still in honour and respect to Christ, they taking the Term as originally relating to the Earth of which Man was made, and not opposing it simply as it relates to Mankind, nor question-

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ing Christ's being perfect Man in Soul, Spirit and Body, as well as God over all, in respect to his Divine Power and Oneness with the Father; but being the Heavenly Man the Lord from Heaven, the Question is, if *Human* be not too low a Term for his Soul.

Charge 8, and 9. Against our Friends, *E. B. W. P.* and *F. H.* 1*st*. For asking, *Where dost thou Read in all the Scriptures, that God doth require satisfaction for the Sins of the Elect? or laid any thing to their Charge?* 2*ly*. For cautioning against saying, *That God should condemn his innocent Son, that he having satisfied for our Sins, we might be justified by the Imputation of his Righteousness.* 3*ly*. And against *F. H.* for saying, *You are only talking of Christ at a Distance, and his Righteousness as far from you as betwixt Earth and Heaven, and here is your Justification. — God's Righteousness in you justifies.*

Obs. Now seeing this our Adversary has put all these Passages under the Title of Unchristianity and Antichristianity, charged on the Quakers Ancient Friends; May we not justly place the contrary upon him, that his Christianity is, 1. That *God requires satisfaction for the Sins of the Elect, and charge them*, 2. *That he did condemn his Innocent Son to satisfie Divine Justice for our Sins*, and to justifie us by the Imputation of his Righteousness, whilst Christ is *at a Distance, and his Righteousness as far from us, as betwixt Earth and Heaven, and not in us.*

Now first observe, His thus excluding Christ Jesus and his Righteousness and Justification out of his People, and so leaving People in their Sins all their days, is expresly contrary to Holy Scripture Testimony, contrary to the Righteousness of Faith, and Testimony thereof; *Say not in thine heart who shall ascend into Heaven (that is, to bring Christ from above*, &c. Rom. 10. 6, 7, 8.) as well as to the Nature, Intent and Tendence of Justification, Redemption, Pardon and Acceptance with God in Christ Jesus. See Rom. 8. 33. *Who shall lay any thing to the Charge of God's Elect? It's God that justifieth*, and 1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God*, and *Heb.* 13. 20, 21. Where the Apostle both prayed for their perfection, and that God would work in them that which *was well pleasing in his sight, through Jesus Christ our Lord.* See also these Scriptures, *Isa.* 26. 12. and *ch.* 60. 21. *Psal.* 32. 1, 2. *Rom.* 4. 6. and *ch.* 8. 1. *Titus* 2. 14. and *ch.* 3. 3, 4, 5, 6. 2 *Cor.* 13. 5. *Rom.* 2. 13. *Heb.* 3. 14. 2*ly*. To place Man's Justification in a sinful unjust State, upon such a kind of satisfaction supposed to Divine Justice, that is, Vindictive (as they call it) as by God's condemning

his Innocent Son to undergo his Wrath and Punishment, due to the Sin of the World in the Sinner's stead, as many of our Opposers hold, and *this* seems to be of the same Notion; This is to justifie the Wicked, and condemn the Just, *which to do is an abomination to the Lord*, Prov. 17. 15. And thus to render the most dear and innocent Son of God, the Subject of his Father's Wrath, and of the Execution of his vindictive Justice, to indemnifie Offenders continuing in their Sins. How can this consist either with Divine Justice it self, or with that most glorious Union, Divine and Superlative Love that is and ever was between them? And though we confess Christ's satisfaction in the Sense, that God was always well pleased, and satisfied in his dear Son, in all he wrought and suffered for Mankind for Man's Redemption; yet we find not in Scripture, that ever he required such severe and rigid Satisfaction and Payment of our Debts from his Son in our stead, or for the Sins of Men, and thereby to acquit, pardon and justifie the Guilty; This Notion or Term *Satisfaction*, and the Understanding of it is confest (by Dr. *Owen*) to *depend upon some Notion of Law*, in *his Declaration and Vindication*, and directly opposed and argued against by Dr. *Stillingfleet*, now Bishop of *Worcester*, in his Discourse of the Sufferings of Christ. *Page* 269, 270, 271, 272, 273, 275. For he saith, " It is easie to observe, " That *Socinus* his Arguments are levell'd against an Opinion, which " few who have considered those things do maintain, and none " need to think themselves obliged to do it, which is, that Christ " pay'd a proper and rigid Satisfaction for the Sins of Men, consi- " dered under the Notion of Debts, and that he pay'd the very " same which we ought to have done.

Charge. *S. F.* In his *9th.* Charge again, takes upon Trust *Clapham's* Quotation of a Book Entitled, *Saul's Errand to Damascus.* P. 8. 9. In these words, viz. *Christ* in the flesh, *with all that he did and suffered therein*, was *but* a *Figure*, and *nothing but* an Example.

Obs. We deny these words as a plain Abuse, Miscitation and Perversion. For in the said Book of *Saul's* Errand, Christ is confest as both the Substance of all Figures, Types and Shadows, and Example of his People. The words are, *Christ in the Flesh without them is their Example, or Figure, which is both one*, (as they intended who so writ) for his being their Example, 1 *Pet.* 2. 21. and 4. 1. and 1. 15. and *John* 13. 15. are quoted. See also *Luke* 2. 31. He was called a Sign: Now hence to say, he was But a Sign; this were a gross Perversion. Christ was our Example, Now hence to say, *he was nothing else*, is an Abuse and alters the Sense, as our Adversary has here done upon

upon Truſt, condemning our Friends as Unchriſtian, *&c.* upon a falſe Report, which is beſides all Juſtice, Morality, and judicial Proceedings. But, whether the Word *Figure* may be in any tollerable ſenſe attributed to Chriſt, is the Queſtion. We find in ſome ſenſe, it is with other Words of like Nature, and ſome meaner Characters are given to him, as not only Example, Figure, Form of a Servant, Similitude, Habit, Image, *&c.* but he was ſaid to be made *Sin* and a *Curſe* for us, though he knew no Sin, nor ever ſinned, 2 *Cor.* 5. 21. *Gal.* 3. 13. 1 *Pet.* 2. 22. *His Humiliation, Lowlineſs*, and ſuffering for us, did not hinder him of his moſt excellent Glory and Dignity. But to the Point in Hand; in *Heb.* 1. 3. The Son of God is ſaid to be χαρακτὴρ τῆς ὑποστάσεως, In ſome rendered, *Figura Subſtantiæ*, the Figure of his Subſtance. And *Phil.* 2. 6, 7. He took on him the *Form* of a *Servant*, where Μορφὴ is Form or Figure; and he was made LIKE unto Men, and was found in χήματι Shape or *Figure* of a Man. See the difference in *Crit. Sacr.* and the Tranſlation of the Church of England. In *Phil.* 2. 7. Of Chriſt its expreſly ſaid, and found in *Figure as a Man*, as Dr. *Fulk* againſt the Papiſts has it.

He was alſo ſaid to be made of a Woman, made under the Law, to redeem them under it, *Gal.* 4. 4. He was Circumciſed, preſented to the Lord with an Oblation, *Luke* 2. 21, 24. He eat of the Paſſover, *&c.* and thus came under the Law to fulfill it in theſe Things which were figurative and ſhadowy, yet was the Subſtance and End of them.

Charges 10, and 11. Againſt *an Actual keeping of the Law of God, ſo as to avoid all Sin*, though he grants, *ſuch a Perfection as imports Sincerity, Integrity, and Conſtancy in our utmoſt endeavours perfectly to keep God's Law entirely, to avoid all Sin*, &c. *which Perfection* he confeſſes to be *requiſite to Salvation.* Yet contrariwiſe, chargeth one of our Friends for ſaying, *He had proved by manifeſt Scriptures, that ſome were perfect in this Life, even without Sin*; and that *our Sanctification is Chriſt himſelf*, 1 Cor. 1. 30. And another Friend he charges for ſaying, *In your Unbelief, you judge that none can live without ſinning.*

Obſ. Now take the Doctor as believing the contrary, thus, viz. *Though 'tis our Duty ſincerely to uſe our utmoſt endeavours perfectly to keep God's Law, and entirely to avoid all Sin; yet none were ever ſo perfect in this Life without Sin; and that our Sanctification is not Chriſt, and that 'tis our belief to judge, that none can live without ſinning.* Thus faithleſs is this great Doctor; how contrary to

the Faith of Christ and true Christians is his belief herein? And such endeavours for such a Perfection as never attain it, but still fall short, are not in the true Faith, nor so sincere as they should be; for Christ said, *Whatsoever ye ask in my Name, believe that ye shall receive it, and the same shall be given you*, Mark 11.24. Luke 11. 9, 10, 11, 13. John 14. 13, 14. and 16. 23. Mat. 7. 7. *And by Faith in Christ comes the Heart to be purified*, Acts 15. 9. *And Christ is of God, made unto us Wisdom, Righteousness, Sanctification, and Redemption*, 1 Cor. 1. 30. *And blessed are the undefiled in the way*, &c. *Psal.* 119. 1, 2, 3.

And seeing the Son of God is manifest for this very purpose, to destroy the Works of the Devil, 1 *John* 3. Why then should Sin which is the Devil's Work, be thus Preach'd up or contended for, by any who profess Faith in Christ Jesus? Their's must needs be a faithless Preaching, who when they have told People, 'tis their Duty to use their utmost endeavours entirely to avoid all Sin, yet contrarywise tell them, That none can live without sinning: With what Faith or Sincerity, can this Man, or any of his Brethren, engage Childrens God-Fathers and God-Mothers (as they call them) by Promise and Vow, that they shall forsake the Devil and all his Works, and yet endeavour to perswade them, 'tis impossible for them so to do, *i. e.* to live without Sin, or to avoid all sinning, wherein they obey the Devil, and do his Work?

And note, that this Doctor *S. F.* has in this Point also contradicted the said Doctor *Stillingfleet*, his now Bishop. See his Sermon Preach'd before the King, *March* 13. 166$\frac{8}{9}$. "Wherein he "does not only plead, and argue it as our Duty to obey God's "Laws and Commands, but the Possibility thereof, through the "Assistance of his Grace and good Spirit, against them who charge "God with laying impossible Laws upon Mankind, *&c.* and puts "the Question, What then is wanting, but only setting our "selves with a serious obedience to them, to make his Com-"mands, not only, not impossible, but easy to us?

Now, that this Priest *S. F.* who styles himself D. D. has apparently contradicted his said Bishop; the Contradiction being between the Impossibility and Possibility, of living without sinning, or avoiding all Sin.

Charge 12. Against some of our ancient Friends, for asserting that (he calls) *main fundamental of all our Religion, namely, The Light, and Christ within us, and that this Light is in its own being*,

ing, no other than God himself, the Christ of God, and Saviour of the World, the living Principle of God, of the Divine Nature, &c.

Obs. And we do not believe this to be either Unchristian or Antichristian, as he has rendered it by his Title over it, which is no Proof, but his own bare Affirmation and Charge, wherein he imposes still; we preach no other Light but what is Divine, of the divine Nature and Being, and manifest by degrees in us. *God is Light, and in him is no Darkness at all, and hath shined in our Hearts,* 2 Cor. 4. 6. 1 John 1. 5. And Christ saith, *I am the Light of the World, he that followeth me, shall not abide in Darkness,* John 8. 12. and Chap. 12. 46. And he saith, *Believe in the Light, that ye may be the Children of the Light,* John 12. 36. And his Apostles Preached, not only Christ as without, but also Christ as within, in Spirit; and so did Christ himself, *John* 14. 20. and 15. 4. and 17. 23. 2 *Cor.* 13. 5. And therefore our Adversary is far out, and shews himself Unchristian in opposing such ancient Christian Doctrin, as this of the *divine Light*, and *Christ within*, &c. Rendring it both Unchristianity and Antichristianity. The Lord deliver poor Souls from such ignorant, dark, and unchristian Preachers and Doctors, who neither know the holy Scriptures, nor Jesus Christ, nor his divine Light, or power of God within them.

Charge 13. is about the Holy Scriptures; that one said, *They are not the Word of God; not the Rule and Guide of Faith and Life to the Saints, but the Spirit of God that gave them forth; the Covenant of Life and Peace; That a Man may lawfully deny the Scriptures to be the Foundation of Faith, and Rule of Life,* &c. That another Friend said, *Faith is the Ground of the Scriptures, and of the Scriptures the Ground of Faith,* &c. (With more of like Nature in his Charge, elsewhere Answered, and Explain'd in our Friends Books quoted by him.

Obs. Where any of our Friends have said or writ such things, it was so far from undervaluing or slighting the Holy Scriptures, that the matters here charged as unchristian, are agreeable to the very Doctrin of Christ, and his Holy Apostles; as,

First, That the *Word of God* is Christ. *In the Beginning was the Word,* John 1. His Name is called, *The Word of God,* Rev. 19. 13.

Secondly, That the Spirit of God and Christ, is the Saints Guide and Rule of Faith, to lead and guide them into all Truth, as Christ Jesus promised, *John* 16. 13.

Thirdly,

Thirdly, That Christ is the Foundation of the Saints Faith, and not the Scriptures. *No other Foundation can any Man lay, than that which is laid, which is Christ.*

Fourthly, That Faith is the Ground of the Scriptures, and not the Scriptures the Ground of Faith, is very plain. *I believed, and therefore I have spoken,* Psal. 116. 10. 2 Cor. 4. 13. And there were many true Believers before the Scriptures were writ, who wanted not a true Foundation or Rule. 'Tis wonderful strange, this old great Doctor should represent such Doctrins as these, either Antichristian, or Unchristian. The Lord teach him better, and humble him unto Repentance, for his unchristian and uncharitable Opposition.

Charge 14. Against *E. B.* for saying, *All who go before the moving of the Spirit, their Prayers, Preaching and Ordinances, I deny,* &c. *We own the immediate Spirit of God, which was before the Scripture was written, to be the Rule of our Conversation.* And against *G. Keith,* viz. *We are to wait for an immediate Call, Motion,* &c. *to preach, pray, or give thanks, and forbear till it be given.*

Charge 15. Against *being infallibly guided by the infallible Spirit that gave forth the Scriptures, and speaking from the Mouth of the Lord.*

Charge 16. Against *that which was spoken from the Spirit of God, in any, being of as great Authority as the Scriptures, (or greater,) and our Friends pretending to speak or write, by one and the same Spirit, according to measure, by which Christ, and the Apostles, and Prophets spoke.*

Obs. We do not perceive any Antichristianity or Unchristianity, either justly chargeable upon these Passages, but rather on this Doctor, for so judging them all: From which it naturally follows,

1. That he is for praying and preaching, before, or without the moving of the Spirit of God, and so runs when the Lord never sent him, contrary to the true Prophets, Christ and his Apostles Doctrin, and Christians Practice, *Jer.* 23. 21, 22. 1 *Pet.* 4. 11.

2. He does not own the immediate Spirit of God and Christ to be the rule or guide of his Conversation, contrary to Christ and his Apostles Doctrin.

3. Nor waiting for any immediate Call or Motion from God, to preach, pray, or give thanks; so that he promotes only a *Will-Worship,* which God never accepts.

4. Though

4. Though we always confeſs the holy Scriptures of the old and new Teſtament to be given by divine Inſpiration, and prefer them before, and above all other Writings or Books, and in no wiſe queſtion the Truth of them; yet we muſt needs allow the holy Spirit (from whence they came) the preference, and its immediate Teaching and Speaking in the Soul, as of greater Efficacy, Power, and Authority to that Soul, than the bare writing or Scripture without, or only reading thereof, though it contain the ſame Words immediately taught. And ſo Chriſt and his Apoſtles living and powerful preaching, in and from the powerful motion of the holy Spirit, as being of greater Efficacy, Power and Authority, than the outward Writing or Scripture it ſelf, ſimply or abſtractly conſidered, as diſtinct from that Spirit, tho' the Words preached, and the Words written may be the ſame: *For the Goſpel as livingly preach'd, came not in Words only, but alſo in Power, and in the Holy Ghoſt*, 1 Theſſ. 1. 5. For the real Authority, Efficacy and Service, the Holy Scripture has upon a Soul, is from the holy Spirit, or Word of Life, giving the true Belief and right Underſtanding thereof. But we may ſuppoſe, that our Adverſary's Charge in this Point, is from his not owning the immediate teaching of God, or preaching by the immediate motion and guidance of his bleſſed Spirit in theſe days, but only by Tradition; his Acquirement, by reading and ſtudy of other Mens Works and Lines, made ready to his Hand; and therefore, that he wants divine Power, Authority and Efficacy in's Miniſtry: And then he might be more ingenuous to lay aſide his Trade of Preaching, and leave the People to read the Holy Scriptures, without his meanings, or private Interpretations upon them.

Charge 17. In this he accuſes our Paper, aſſerting our Chriſtianity with *a Tedious and Obſcure Harangue, under pretence of enjoying the ſpiritual Part of Baptiſm, and the Lord's Supper*; but neither Refutes nor Anſwers what we have writ in that Caſe, both of our Chriſtian Experience, and agreeableneſs to holy Scripture; ſo the leſs notice need be taken of his Charge againſt our Friends, for *Aſſerting the Baptiſm of the Holy Ghoſt*.

Charge *ibid.* And that the *Bread and Wine being no other than a Figure of a ſpiritual Thing, which is the Subſtance, which being witneſſed, the Figure or Shadow is not obliging, being ended*, i. e. In the New Covenant.

Charge 18. Againſt ſome of our Friends, telling them, *That they ſet up their Carnal Ordinances, in Chriſt's ſtead, calling them*

their

their Assemblys, and not witnessing the immediate Appearance of Jesus Christ in their Souls, drawing them in his Life and Testifying against the beggarly Rudiments of the World, and their Carnal Observances.

Obs. What more than a Figure does this Doctor suppose the Bread and Wine which they minister to be in the Sacrament so called? Does he think them to be the Substance, which is Christ? If not, then 'twas very unadvisedly and uncharitably done to charge our Friends, as Antichristian or Unchristian either in this Point for calling the outward Elements of Bread and Wine, *&c.* A Figure only, as Protestant Martyrs esteemed them. *Vid.* Dr. *Cranmer*, Disp. at *Oxford*, *&c.* 3. v. *Mar.* In opposition to the Papists affirming them to be the Substance Christ. Let him therefore tell us what he esteems them, if not a Figure. For the Spiritual Substance is Christ, he is that *One Bread. John* 6. 1 *Cor.* 10. and his Spiritual Baptism is *The one Baptism*, Ephes. 4. and in him the Shadows and Figures are ended.

Charge 19. About the Resurrection, That *W. P.* said, *To assert the same Body that falls shall rise, is inconsistent with Scripture, Reason*, &c. And against another Friend for saying, *The Seed of God is hid in thee*, &c.

Obs. He having not wherewithal justly to charge us with denying the Resurrection it self, for that we never did, but always believed it, of both the Just and Unjust, and that they shall come to Judgement every Man for himself.

Now our Friends are charged because they believe a Spiritual Resurrection, in opposition to their Adversary's asserting a Carnal or *Sameness* of Bodies to rise; wherein this Adversary's Charge reflects upon the Apostle's Testimony in this Case, as well as on our Friends as Unchristian; For the Apostle answers such Fools Questions, by way of Allusion plainly, — *And that which thou sowest, thou sowest not that Body that shall be*, &c. *God giveth it a Body as it pleaseth him, and to every Seed his own Body. There is a natural Body, and there is a spiritual Body.* 1 Cor. 15. *ch.* and 35, 36, 37, 44, Verses, *&c.* Which is no other than what our Friends believe and hold.

Charge 20. Of Christ's second coming to Judgment against this Question, *i. e. Where proves he that Christ's second coming without Sin to Salvation, is a Personal Coming?*

Obs. And where proves he that it is Unchristian to ask such a Question to any that holds it? Or that Christ's second coming without Sin unto Salvation mentioned, *Heb.* 9. 28. is called in Scripture,

A Per-

A Perſonal Coming? This he ſhould have prov'd before he had aſſumed the Charge of Unchriſtian or Antichriſtian, againſt any of our Friends for ſuch a plain queſtion. See what the Scripture ſaith, Heb. 9. 28. *Chriſt was once offered to take away the ſins of many, and unto them that look for him ſhall he appear the ſecond time without ſin unto ſalvation.* They who then looked or waited for Chriſt's Appearance the ſecond Time to their Salvation, ſurely were not diſappointed of their Hope and Expectation in him; For he did ſpiritually appear to their Salvation to ſave, and ſet them free from Sin. See *Tit.* 2.

Charge laſt. *Of the Judgment it ſelf, and Heaven and Hell.* 1. Againſt *Wm. Dewsbury.* For ſaying, *Mind the Light in thy Conſcience, and it will bring thee to Judgment and the Righteous law, and the Book will be open'd in thee, wherein thou ſhalt ſee all thou haſt done; and give account for every idle word, and the Law will cut thee down, and caſt thee into Hell, where is weeping and wailing for want of the Preſence of God.* 2. And then the Dr. addeth. *Mr.* Jonathan Claphan *taxeth the Quakers, that they granted no local Heaven or Hell, none but what is now within Men.* 3. *And that* R. Hubberthorn, *in a Book in anſwer to Mr.* Clapham, *called Truth and Innocency, ſpends many lines in proof, that there is ſomething of Heaven and Hell felt here, which Mr.* Clapham *denied not.*

Obſ. 1. For Men to mind the Light of Chriſt in their Conſciences, this is no Unchriſtianity, but their Duty, *even to believe in the light, and walk in it,* John 12. 35, 36. — This Divine Light of Chriſt, and Law of God in the Heart (if minded,) will diſcover and reprove all evil Deeds, and bring the evil doer to Judgment, and to feel Condemnation and Sentence of Death, Tribulation and Anguiſh upon the Soul, the Terrors of the Lord, and Sorrows and Pains of Hell in ſome degree, becauſe of Sin and Iniquity, that through Judgment men may be prepared for Mercy. No true Chriſtians will count theſe (being their manifeſt experiences) either Antichriſtian or Unchriſtian.

2. The Charge he has from our Old Adverſary *Jonathan Clapham* againſt the Quakers, is not true, *i. e.* That they grant *no Heaven nor Hell,* but what is *Now within Men.* For we really believe that the Righteous ſhall know and enjoy more of Heaven hereafter, than now they do here in this Life, though they have the earneſt thereof here. And that the Wicked ſhall know more of Hell hereafter, than now; Yet ſome degree or earneſt thereof many feel before they go hence, as Tribulation, Anguiſh and Terror comes upon

them, and they receive in themselves the Recompence of their Error.

3. To his Charge of granting *No local Heaven or Hell*, we know no ground for it. If by *Local* he means *Place*, we grant to what the Scripture saith, *i. e. Hear thou in Heaven thy dwelling Place*, 1 Kings 8. 30. And *Dives* being in Hell in Torments calls it this *Place of Torment*, Luke 16. 28.

4. That there's something of Heaven and Hell felt here, is certainly true; *Our Conversation is in Heaven*, Phil. 3. 20. This was experienced by true Christians, who were made to sit together in Heavenly Places in Christ Jesus, *Ephes.* 2. 1. And did not *David* feel something of Hell, when he said, *The Terrors of Death compassed me, and the Pains of Hell took hold on me*, Psal. 116. 3? See also, Psal. 18. 5. and 49. 15. and 86. 13. But *1st.* what does the Dr. mean by *Local Heaven and Hell*? *2d.* Whether there are not more Heavens and Hells than One? Else what means the *Heaven of Heavens*? and the Lowest Hell, 1 *Kings* 8. 27. *Deut.* 32. 22? *3d.* Whether Hell be always spoken of or intended in Scripture as a limited Place? as where it is said, *Hell hath enlarged her self, and open'd her Mouth without measure*, Isa. 5. 14. *And Hell beneath is moved for thee to meet thee at thy coming*, Isa. 14. 9. *And Death and Hell were cast into the Lake of Fire*, Rev. 20. 14. God has no doubt prepared Degrees of Punishments, and the Limitations thereof suitable to the Degrees of Wickedness, which the Finally impenitent and wicked are justly condemn'd for.

II. Henry Osland's *abusive and insulting Manuscript examined and briefly answered.*

HEnry Osland, saith, *Few in these parts knew them,* (the Quakers) *sooner than I did some years ago, and then so far as I could judge, their Religion was composed of some Pagan, some Popish, and some Christian Points of Doctrin.*

Ans. This is a blind Charge without distinguishing, which he calls Pagan, and which Popish points, and we deny his Judgment against us.

H. O.

H. O. *They then held — The Christ that dyed at* Jerusalem, *was a Christ without, but the Christ within was all in all.*

Ans. This is a false Charge, as if they held two Christ's, whereas they own but one and the same Christ, who died and rose again, and ascended, &c. and is revealed within, was and is Spiritually in the Saints their Hope of Glory, 1 *Cor.* 15. 8. 2 *Cor.* 13. 5. *Col.* 1, 27.

H. O. *They denied the Resurrection of the Body.*

Ans. This is a false Charge also, the Resurrection was never denied by us.

H. O. *You cannot perswade some of us that you own Christ for your Lord and Lawgiver, and the Scriptures.*

Ans. That's because of your prejudice, envy and unbelief; we own Christ for our Lord and Lawgiver nevertheless.

H. O. *I hear not that you baptize any with Water, Young or Old.*

Ans. We have no Scripture for sprinkling Infants, nor commission to baptize Believers any more than *Paul* had, 1 *Cor.* 1. 17.

H. O. *On Acts* 10. 47. *Can any Man forbid Water,* &c. *Had there been any Quakers there, they would have forbid the Water.*

Ans. That's more than he knows what they would have done at that Time and Occasion.

H. O. *Perhaps you will say that this is of the same Nature, as the other Signs, and Shadows, and Figures, which were of a decreasing Nature.*

Ans. Water-Baptism is confest to be an outward and visible Sign, and it was but a Shadow or Figure of a decreasing Nature, for so *John's* was.

H. O. *Hath not our Lord promised his Presence, and to be with us to the End of the World, that use and are found in his Ordinances? Go,* saith he, *Teach and Baptize, and I will be with you.*

Ans. 1. The Lord is with his Ministers that preach freely, not with the Covetous, nor with Hirelings, who make a Game and Trade of their Preaching. 2. Christ mentions not *Water* in his Commission — but Teach, Baptizing them *into* the Name, εἰς τὸ ὄνομα of the Father, Son and Holy Ghost.

H. O. *Pray tell me who can Baptize with the Spirit, Is it not* John's *Work, or any Man's, or Christ's Work alone?* Read *Matt.* 3. 11, 12.

Ans. It is Christ's Work to baptize with the Spirit, to convert, to save, &c. Yet his Ministers attended with his Power and Presence are instrumental therein, even in Spiritual Baptism, as well as the Conversion of Sinners.

H. O. *Other Christians sit under these Ordinances with great delight, and they are sweet to their Taste.*

Answ. The converted Souls great Delight, and the Fruit that's sweet unto the Taste thereof, is in sitting under the Shadow of her Beloved, and partaking of his Living, and pleasant Fruit, *Cant.* 2. 3.

H. O. *You do not own Christ for your Lord and Law-giver, and the Scriptures for his Law, seems plain to us, in that you Communicate not in the Body and Blood of Christ at the Table, as other Christians do.*

Answ. We both sincerely own Christ for our Lord and Law-giver, and the holy Scriptures, and do communicate with all spiritual Christians at the Table of the Lord, where we livingly partake of Christ *that one living Bread* from Heaven, and the Cup of Blessing, which only can, and doth comfort, strengthen and nourish our Souls to eternal Life, as we daily in his Light do wait upon him.

H. O. On Acts 4. 8. and 13. 9. *These had then Christ within them, and yet they sat down at the Supper,* Acts 2. 4. *Others fill'd with the Spirit of Christ, yet came together to break Bread,* 1 Cor. 10. 16. and 11. 26. *Paul gives them Directions,* &c.

Answ. Its not question'd, that they who receiv'd the Word and believed, mentioned in *Acts* 2. did continue in Fellowship, and breaking of Bread, and daily in the Temple; and breaking Bread at home, did eat their Meat together, with gladness and singleness of Heart, (which we truly own) but also, they had all things common, they sold their Possessions and Goods, and parted them to all Men, as every one had need. *And that the Disciples came together to break Bread,* Acts 20. 7. But the Question is, 1. Whether, because these Things were done by Believers then, they must be practised by the Church of Christ as long as the World lasts; if so, why are they not all? Are all their Temporary Practices, Commands? If so, why do not the present Priests and Professors sell their Possessions, and divide them, and have all things common? 2 And whether Christ's Practice as to the Bread and Cup, and Passover in his Supper, *Luke* 22. was therefore an Institution injoyn'd by him to be observed, and practised in his Church while the World lasts? *Christ took, brake, and gave them Bread, and Fish likewise,* after he was risen, Luke 24. 30. John 21. 13. But we find not that he imposes these as a Sacrament, or perpetual Institution, to be allways observed in his Church. 3. And

Paul

Paul having recited Christ's Practice, says to the Corinthians, *As oft as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come*, 1 Cor. 11. 26. Was this an universal and perpetual Command to the Church? Or, was it not fulfilled in Christs COMING, which those very *Corinthians* waited for, 1 *Cor.* 1. 7. and 4. 5. and which *coming of Christ*, they had then great need of, to remove and end the Strifes, Divisions, Carnality, Drunkenness, Sleepiness, and Disorders among them, 1 *Cor.* 3. 3. and 11. 21, 30? We farther seriously ask,

1. If the outward Bread and Cup were not figurative visible Signs, or Shadow of something more excellent?

2. If outward Types, Figures and Shadows, be not of a decreasing and vanishing Nature?

3. What perpetual Command and Necessity is there of the Shadow to continue, the Substance being come and manifest in Christ's Church?

4. Is not Christ the Sum and Substance, and end of all outward Shadows, Types and Figures; and the Bread of Life from Heaven, the spiritual Meat and Drink of every sanctified Soul?

5. Is not the inward Living, and spiritual Enjoyment of Christ, and our being truly partakers of Christ, far more excellent than the outward Observation of the Shadow, to put us only in remembrance of him?

6. If the coming of our Lord Jesus Christ in Spirit and Power, and his Members and Saints spiritual Communion with him, their eating and drinking at his Table, in his Kingdom, *Luke* 22. 16, 30. and partaking with him of his spiritual Supper, or supping with him, *Rev.* 3. 20. do not fully answer and fulfil the end of the Figures and Shadows, as being a far more excellent Dispensation?

Shew us any Thing figurative or shadowish mentioned in Scripture, that we cannot shew the substance thereof under the same Term or Title.

7. Can any Bread, Cup, or Wine give Life unto, or nourish the Soul unto Eternal Life? then that which is spiritual, the Bread of Life, and Wine of the Kingdom of Christ, even the same Bread and Wine, *in Wisdom's House*, Prov. 9. 5.

Pray, seriously consider these Questions, for they are serious, and to us of concern.

Pl. Q. *Say they* (and the Quakers) *That Christ enlightens every Man that comes into the World: I told them, that was with the Light of Nature.* *Answ.*

Answ. Where proves he that Light of Christ in every Man, *John* 1. 9. is but the Light of *Nature*? By what Scripture proves he this? when 'tis expressly said, *In him was Life, and the Life was the Light of Men*, John 1. 4. which rather proves it a divine and spiritual Light, for that Life that was in Christ the *Eternal Word*, was the Light of Men. Can this be the Light of Nature? How great is the Darkness of such Preachers who so teach!

H. O. *That you do not own Christ for your Lord and Teacher, you do not own the Ministry of such men who are lawfully called, set apart by such as have lawful Authority in the Church. It is plain in Scripture, Christ gave some Apostles, some Prophets, and some Evangelists, &c. for the perfecting of the Saints, &c.*

Answ. The first part charged against us, is not true; we do own Christ's Ministry, and Ministers sent by him, who are gifted and qualified for the Work of his Ministry; but such Ministers as were never called, gifted, nor qualified by Christ, but made and authorized only by Men, and who deny any immediate Call or Revelation from Christ in these Days, and who in their Preaching, oppose Perfection and living without sinning in this Life; such we do and shall deny, and testifie against.

H. O. *Are all Apostles, are all Prophets? What, may every Man or Woman speak in the Church? Oh no.*

Answ. Though all are not such, yet if the Spirit of the Lord be upon them to speak or prophesie, as he has promised, *Joel* 2. that's not to be limited nor quenched; *Ye may all prophesie one by one*, 1 Cor. 14. 31. And there were *Women* among them, *Chap.* 11. 5. Therefore the Prohibition to their Women, 1 *Cor.* 14. 34. was not General, nor comprehending all States and Attainments of Christian Women, nor yet to make void that Prophecy, *Joel* 2. 28, 29. nor to hinder godly Women (gifted and qualified) from their Duty of being Teachers of good things, *Titus* 2. 3.

H. O. *Take heed to thy self, and thy Doctrin, continue in them*, 1 Tim. 4. 15, 16. *That is, be constant in Preaching, not in your Study one day, and at Plow the next.*

Answ. There were better and more effectual Preachers, who were Plow-men, Shepherds, Herds-men, Fishermen, &c. 1 *Kings* 19. 19. *Amos* 1. 1. and 7. 14. *Mat.* 4. 18, 19. *John* 21. 7. 1 *Cor.* 4. 12. than you, who by the help of your acquired Arts, and Learning, contrive and study Sermons, and fill your Heads out of other Men's Books, and Authors, instead of waiting upon God for Light and Understanding in divine Matters. The true

God

God is not limited, he teacheth the Plowman Discretion, and is more felt and known by an honest Plowman at his Plow, than by a corrupt Priest in his Study or Closet, setting his Imaginations at work, filling his Head with Notions, out of other Mens Works, and Lines made ready to his Hand.

H. O. *Where is your Presbytery? Who lays on Hands? Who sets apart among you? Who is set apart to the Work? I know them not.*

Answ. We have true and faithful Ministers among us, called and set apart by Christ Jesus, and owned and approved of by faithful Elders in Truth, and the Church of Christ, though they do not come under the Hands of your Presbytery.

H. O. *Some say,* John Payton *of* Dudley *speaks sometimes, yea, and the Women often talk in your Churches; an hour together, isth is your Christianity?*

Ans. Good Christian Women to whom God has made good his promise, *Joel* 2. 28, 29. may be required of him sometime to speak among his People in Humility and Godly Fear, and be no worse nor less Christians for that: There were Prophetesses and Godly Women in the days of the Holy Prophets, and among the Primitive Christians, who were also Teachers of good things.

H. O. *When you turn Quakers you forsake all Fellowship and Communion with all other People whatsoever. Is this a part of your Christianity? &c. Is this Obedience to the Apostles Doctrin, forsake not the assembling of your selves together?*

Ans. *Israel* shall dwell alone, and not be numbred among the Nations; the Lord's peculiar People are a chosen People, called and chosen out of Kindreds, Tongues and People, and must be separate from the unclean. God has called and gathered us by his Arm of Power out of all empty Professions, and to turn away from all such as have a Form of Godliness, but deny the Power; from all the proud and covetous hireling oppressing Priests and Teachers made by the Will of Man. And we are required to assemble our selves, inwardly to wait upon and Worship God in Spirit and Truth, distinct and separate from them who are,—But formal outside traditional Worshippers.

H. O. *You will have no Communion with any other above ground or below; you have in* Stowerbridge *a constant able ancient profitable Preacher, able to divide the Word aright in the publick Assembly,—you have also others in the licensed House, that preach Truth there frequently.*

Ans.

Anſ. If this his able ancient Preacher at *Stowerbridge* be Dr. *Ford*, who he pleads for, and the ſame *S. F. D. D.* who has printed the perverſe, fallacious and abuſive Scheme to prove our ancient Friends unchriſtian and antichriſtian; And if the Preachers in the licenſed Houſe (he talks of) be ſuch as *H. Oſland* himſelf, we have but very poor Encouragement to go to hear or learn of either, becauſe of the Envy and Abuſe of the one, and the Ignorance of the other.

H. O. *But you have built you a Fabrick to hinder from attending at either.*

Anſ. Our Meeting Houſe or New Fabrick, as he calls it, is one Cauſe of Dr. *Ford*'s, and *H. O.* his preſent Envy, and perverſe Scribling againſt us; they envy our Liberty and Proſperity, and have now begun the Quarrel with us, to miſrepreſent and defame us, which ſhews a partial perſecuting Spirit in them; which is far from either a true Chriſtian Spirit, or State of Saints.

H. O. *What are there no Chriſtians, no Saints in either? Are ye the only called and choſen? How went the Spirit and the Grace of God by the other Aſſemblies, to ſit down with you?*

Anſ. This Queſtion is much like that of *Zedekiah* the falſe Prophet to *Micaiah* the true, when he had ſmote him on the Cheek, *Which way went the Spirit of the Lord from me to ſpeak unto thee?* 1 Kings 22. 24. But this was no proof againſt the true Prophet, nor for the falſe; and as poor an Argument for *H. O.* againſt the Quakers.

H. O. *Muſt you be Chriſtians, becauſe you deny the Communion of Saints?*

Anſ. A falſe Charge, the Communion of Saints (which is Spiritual,) we never denied, but are come in meaſure into it through the Power and Goodneſs of our God in Chriſt unto us.

H. O. *Doth the Preaching of Dr. Ford, and our hearing of him, unfit us for Fellowſhip with you? Or our hearing a young lively Non-conformiſt?*

Anſ. Which does he prefer here as better Preacher? the Learned Dr. or *Lively Non-conformiſt*, by this diſtinction? His thus pleading for hearing Dr. *Ford*, the Pariſh-Prieſt at the publick Aſſembly or Pariſh-Church (ſo called,) or a *young lively Non-conformiſt* (as he calls him) at the licenced Meeting Houſe, does beſpeak ſuch an indifference between Conformity and Non-conformity, as thereby he has at once given away, and betrayed the Cauſe of all conſciencious Non-conformiſts and Diſſenters into the Hands of their Perſecutors and Adverſaries,

verſaries, ſo as to give them occaſion the more to inſult and perſecute, if they have opportunity. But we hope all that are conſcientious and mean honeſtly, will ſee and refuſe ſuch Indifferency, ſuch Inſincerity, ſuch Medly, ſuch Neutrality and Hpocriſie, as this Lukewarm Temporizer and Hypocrite has here pleaded for. His zealous Brethren of the Presbytery of *Scotland, &c.* would not endure ſuch his Indifferency and deteſtable Neutrality, as being a Violation of their ſolemn League and Covenant, which it ſeems he has diſpenſed with.

H. O. *Doth the Preaching of* John Payton, *and ſuch as he, make you only Saints, or is it the Preaching of the Women?*

Anſ. Theſe are but ſilly Scoffs and Flouts from a proud and ſcornful Spirit, and prove nothing againſt us; we are a Religious People who conſcientiouſly diſſent both from the Pariſh Prieſts, and ſuch Linſy-woolſey Temporizers as himſelf; and doubt not but the Lord has inſpired, and rais'd up and made better and more powerful Preachers, probably ſome poor induſtrious Men (and Women) than himſelf or his ſaid Dr. ever were.

H. O. *Nay you will have no fellowſhip with us in the Bowels of the Earth, you will not ſleep with us in the Duſt; for you have many Grave-Yards up and down.*

Anſ. What ſad Complaint is this? what Cauſe has he for it? what great hurt do we do them in not burying our Dead with them? ſurely none at all; they have the more room then. And 'tis no new thing to purchaſe Burying Places, ſome of the Holy Ancients have been preſidential in that Caſe. See *Gen.* 23. 4, 11. and 49. 30. and 50. 13.

H. O. *Now your Belief of God and Chriſt, and other good things you expreſs in your Paper, prove you only Chriſtians in part, but not that you are compleat in him.*

Anſ. 'Tis well he has granted us Chriſtians, ſo far as to our *Belief of God and Chriſt*, and other good things. And then is not this our Belief in God and Chriſt, the principal Part of Chriſtianity, from whence the other Parts of Chriſtianity gradually and naturally follow, as the good Effects and Fruits of Faith in God and Chriſt, where there is a Continuance in that Living, Divine and Chriſtian Faith, which worketh by Love into a Compleatneſs or Perfection in Chriſt, which we believe in him is attainable? but ſo do not they who preach againſt perfection, and believe not a Poſſibility for any on Earth to keep from ſinning, and therefore

 ſuch

such are greatly defective as to Faith and Christianity. Pray, which are the best Christians? they who believe in Christ unto Salvation from Sin, that they may be compleat in Christ, or they who believe not unto any such Salvation or Compleatness?

H. O. *You deny the Ancient Christian Rule* [a Falshood still] *and the great Commands of the Gospel,* [*i. e.* Water baptizm and breaking of Bread.]

Anſ. Nay, the great Commands of the Gospel, which are required both in the Law and Gospel are, *Thou ſhalt love the Lord thy God with all thy heart,* &c. *and thou ſhalt love thy Neighbour as thy ſelf.* These are the two great and lasting Commandments, *Matt.* 22. 37, 38, 39. *Luke* 10. 27. Where proves he that the other are so, or that they were perpetual Commands of the Gospel? Let's have plain Scripture proof.

H. O. *Your Paper has ſham'd you in the Eye of the World, which diſcovers you to be half Chriſtians, at the beſt, and the leſt in the Nation.*

Anſ. No such matter, his Charge is unjust still, we find no Cause to be asham'd of our Paper, nor has it sham'd us. It has had kind Reception and Approbation by wiser and greater Persons, and of more honesty than *H. O.* himself; and wherein is our half Christianity only? Is it in our Faith in God by Jesus Christ, attended with a sober Godly and Christian Conversation? what then is the other half of Christianity omitted by us? does it consist in observation of the outward Elements? does Christianity consist in Shadows, or in Life and Substance? Surely the Kingdom of God and of his Christ, and the Life of Christianity in the New Covenant, consists not *in Meats nor Drinks, nor divers Waſhings* (or Baptizings) *or carnal Ordinances,* as the Old Covenant did, *Heb.* 9. 10. but far excels the State of the first Covenant.

His Charge that we are the leaſt (*i. e.* Christians) in the Nation; Is to tell us that the Drunkards, Swearers, Lyars, Whoremongers, Extortioners, &c. in the Nation, (being entituled Christians by their Baptism,) are better Christians than the sober People called Quakers: But this we can never believe.

H. O. *Theſe are not to begin a Quarrel with you,* [and yet 'tis really a Quarrel begun with us;] *but to acquaint you with ſome of your Defects,* &c. *And alſo to entreat you of* Stowerbridge, *to go to Dr.* Ford, *an able Miniſter, he will direct you to obey the whole Will of God.*

Anſ.

Anſ. When will this Paraſite ceaſe his temporizing Flattery, and falſe Inſinuations? How can he be ſuch an able Miniſter, teach us the whole Will of God, when he oppoſeth immediate revelation, Preaching and Praying by the immediate Spirit of Chriſt and Motion thereof? How then proves he, or *H. O.* either, his Call to preach? We do not believe him to be a Miniſter ſent by Chriſt, or in the Steps of Chriſt's Miniſters, who preached freely as they had freely received. Does *S. Ford*, and *H. O.* preach freely, without either Tythes or forced Maintenance, Lucre or Gain of Mony, or Rewards for Preaching? Dare they ſay they are free from Covetouſneſs, Pride and Envy? And why did not *Symon Ford* clear himſelf in anſwer to *D. Wells* his Queries ſent to him at *Northampton*, in the year 1662, about his changing or wheeling about with the Times, his publick Confeſſion, his one while preaching openly againſt the Common-Prayer, another while reading it? Whether the ſame Spirit or the ſame God could lead him in both? or whether filthy Lucre did not too much ſway him? If the ſaid *S. Ford* has not yet anſwered thoſe Queries, we could heartily wiſh him ſeriouſly to conſider how he can in good Conſcience anſwer them to God and Man, for they are remarkable Queries, and pinching in Points of Conſcience, and worthy of ſerious Notice. But being ſomewhat large, we'l at preſent forbear to inſert them all here; yet know not what we may do hereafter, if the ſaid *S. Ford* (who has begun the Quarrel againſt us,) will not yet pleaſe to ſtudy to be quiet, and carry it peaceably towards his quiet honeſt Neighbours called Quakers; if he will yet enviouſly ſcribble and print more perverſe Stuff againſt us, to abuſe and render us odious to the Nation; we have more to ſay to him, and it's not his Empty Title, D. D. ſhall excuſe him or his Advocate *H. O.* either; but we hope in the Name of the Lord our God to clear our Conſciences as in his ſight, and vindicate his bleſſed Truth againſt all Falſhood, and Hypocriſie.

And moreover, we can make it appear, That Dr. *Ford* in his Charge of *Unchriſtianity and Antichriſtianity* againſt the Quakers, (ſo called) has contradicted his *Expoſition of the Church Catechiſm* in divers Points. And that therein he teaches his Hearers the very ſame things which he has condemn'd, as *the Antichriſtianity of the Quakers Ancient Friends*; which manifeſt ſelf-contradiction is at preſent reſerved for a further Opportunity.

III. *A Brief consideration of an Epistle directed to Friends and Brethren, at their next general Meeting in* London.

WHEREAS this pretended Brother, (or rather envious Libeller) near the Beginning pretends, That, *because he would not do any thing that looks like making or keeping up differences at this Time, when all English Men should be united against the common Adversary; he resolves not to print two large Epistles,* (he has writ) *directed as this Paper of his is,* Viz. *To the Friends and Brethren at their next general Meeting in* LONDON, yet near his Conclusion threatens, *That if we do not protest against the Errors they implead,* &c. *He intends ere long to publish them.*

To all which we say, 1. That if he publish them, he'll publickly discover his Contradiction to himself, and his own fair Pretence, not to do any thing that looks like making or keeping up differences. 2. That he's one guilty of that great Abomination, of sowing discord among Brethren, (what he can.) 3. His great Envy, Malice and Falshood, and also forgery in Fact, against some of our Friends, may plainly be evinced, which at present we wave. 4. That seeing he feigns himself our Friend and Brother, in directing to us as Friends and Brethren; He is a false Brother then, who *Judas* like would betray and expose our ancient Friends and Brethren, to publick Reproach and Persecution, which is the Tendence of his perverse Work against us. 5. Though he highly applauds *G. Keith*, and *Robert Barclay*, especially, *G. K.* in opposition to several of their and our ancient Friends, and Brethren, *i. e. R. H. Ja. Parnell, E. B. W. D. I. N. G. F. G. W. W. P. T. Speed, &c.* The first Five being deceased. And we have cause to assure our selves, that both *G. Keith*, and *R. B.* would abominate this false Brother's Attempt to make Divisions between them, and their ancient Brethren, divers whereof are gone, and have laid down their Head in Peace.

And

And as to his giving these Commendations of *G. K.* as agreeing with them, *i. e. Protestants in this important Truth of the Divine Word, assuming the true Nature of Man in Soul and Body into an immediate Union, &c. That Jesus Christ is true and perfect God, and true and perfect Man, &c. very largely and fully, &c.* [All which Truths we firmly believe and own.] But (says the false Brother,) *Others in as great Repute among us, as* G. K. *clearly contradict him,* [which we do not believe,] Whereupon we solemnly declare, that we find nothing asserted by *G. K.* and *R. B.* where rightly cited, but we really own in the matter, and intent thereof; as about the Holy Scriptures, the Word, the blessed *THREE* in Heaven, Christ's Divinity, and Manhood, Body Sufferings, &c. And also we do not find, but what our Ancient Friends have written in these Points, are reconcilable to the other, upon a fair and rational, or charitable Interpretation of their true Intentions, and Meanings, and taking due and serious Notice of the Tenor and Import of what they writ upon each Subject, without mangling or curtailing, as this and other Adversaries are apt to do, where any things seem to oppose or vary as to some Terms or Expressions; no doubt, they may be easily reconciled by the Authors, *i. e.* some of our Ancient Friends, and *G. K.* and *R. B.* though many cannot so learnedly express their Minds and Meaning as they.

Howbeit this false Brother, *N. N.* who seeks Division and Discord among Brethren, feignedly pretends *to defend* G. Keith, *and the Protestant Churches against* G. F. E. B. and others; and says that G. K. *owns as fully as they can desire, the Doctrin intended by the Word TRINITY, which* (he says) *they contend not for, but the Doctrin intended; the Truth of the thing it self we deny not,* says G. K. *That these THREE* are *one in Nature and Substance; yet Three otherwise than by mere Name, Operation or Manifestation, &c. Being distinct in their relative Modes and Properties.* G. K. *and* R. B. *are for us,* (says he) and *hopes some of us are of their Mind; and so far we may very well be call'd Protestant Quakers,* —and says, *God forbid, that we or the major part of us should approve such as say they are Prophets, but are not, but have said and done such things as are not to be named among Christians or Men.*

By these partial Insinuations this false Brother would still render us a divided People; and some who are esteem'd as Ministers of Christ among us, very suspicious and odious. Though we

we know no reason to disown or protest against either *W. D. E. B. R. H. J. P. G. W. W. P.* or the rest named by him, (because he has reviled and abused them as no Protestants,) nor to disown our Friends *G. K.* or *R. B.* whom he pretends to defend, for we have a true, tender and Christian esteem of both, even of them all, and of their Christian Testimonies, and innocent Conversations and Sufferings for Christ.

The Author of the Libel, or false Brother, condemns many things he neither answers nor refutes. He supposes Contradiction in Matters reconcilable. He reproaches the Dead whom he did not answer nor confute when Living. One principal Contradiction supposed is this Title of a Paper, *i. e. Certain Papers*, which is the *Word of the Lord*; and yet may not the Scripture be so called? We say such a Title to any Paper or Writing is improper; [*from the word*] should be, instead of [*which is the word*] we shall not stand by the said Title as 'tis worded without such Amendment. Yet charitably think it was worded contrary to the intent and meaning of the Author; for Paper and Ink cannot be the *Word* of the Lord, nor can the Eternal Word be contained therein. Yet that *Word* hath and may immediatly move upon the Spirits of some to speak and write, and that's our case.

The words cited against *G. W.* and others, Thus, *Viz. and here thy Antiquity, thy Reasons*, (and [about] *the 3 Persons thou dreamest of, which thou wouldst divide out of one like a Conjurer,*) *are all denyed, and thou with them*, (*i. e.* his dark Reasons and Imaginations,) shut up in perpetual Darkness, *&c.*

G. W. positively disowns the Words *, and affirms they are none of his, and that he writ not † *I subscribe*, Geo. Whitehead. that part of the Answer to *Townsend* †, (which was about the Year 1654.) yet looks on the words as wrong writ or wrong printed, and that he raced them out, or corrected them long since, where he has met with that Answer. For instead of [*and the 3 Persons,*] it should have rather been [*about the 3 Persons.*] And *G. W.* shall neither stand by, nor own those words as charged; after he see them in Print, he was sorry his Name was to that Paper without distinction between what he writ, and what he did not write in it, wherein those words are which give the Occasion. Let this Advertisement clear *G. W.* and others, and suffice every charitable and ingenuous Reader, as we hope it will.

* *To this*

And

And now seeing this false Brother has so much commended *Geo. Keith*, and *Robert Barcley* as to their Soundness in Doctrin, *&c.* We say there is matter sufficient in their Books in Vindication of the Doctrins, Principles and Christian Religion of the People called Quakers; which if this false Brother should oppose, he'll run into further self-contradiction against them, he has so highly applauded.

Besides his Misquotations, uncharitable and unjust Reflections and Falshoods (here omitted) and his wicked Attempts to sow Discord, cause Divisions and Contentions among Brethen; he most unfairly picks and nibbles here and there at our Friends Books and Words, taking them in Pieces, Bits and Scraps here and there, leaving out the stress and explanatory Part of the Matter in divers things, we could evince: And thus 'tis possible for a disingenuous Person to do by the best of Writings.

And lastly, Whereas this false Brother would bear *whether we would protest against the Errors his Letters implead*, &c. Yet neither tells us his Name, nor Residence, nor how to direct to him, nor who this *N. N.* is that's subscribed to his Letters, nor what religious Society he belongs to; we have more to say or write to him for his better Information, if we knew his Name and where he lives to direct to him, and we should not be unwilling to subscribe our Names to such Defence as we have Cause to make in Truths, and our own behalf, for we are only defensive in these Controversies, which this and other obscure and sculking Adversaries have begun against us the peaceable People called Quakers, now in a Time of Liberty and Freedom from open Persecution, which is an Indication that these secret peevish Smiters do secretly envy our present Liberty, and therefore are in the same persecuting Spirit with our open Enemies and Persecutors. This *N. N.* should come forth like a Man, and discover himself, that some of us whom he has accused might have some friendly Discourse with him, which probably might tend to his Convincement and better Satisfaction, if not obstinately set to oppose. For hitherto he lurks, *he smiteth privily in the Dark, he sitteth in the lurking Places to murther the Innocent, he skulks privily to shoot at the Upright in heart*, like the wicked; If he would be plain and let us know how and whither to direct to him by his right Name, it would give us Opportunity to let him hear more particularly from us; till then excuse our Brevity. *Psal.* 10. & 11. 2.

F I N I S.

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